

# Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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## MISSIONARY.

From the Missionary Herald.

### FROM THE JOURNAL OF MR. BIRD.

Residence at Tripoli.

May 17, 1829. The padre prefetto this morning, it is said, made another declamation to the people against the 'noisome little books,' calling once more upon all to abstain from receiving any of those mischievous vehicles of heresy, and if they had received any, without fail to bring them all in, denouncing certain perdition upon those who disobeyed. He was not so violent against the *Scriptures*, which he said they could not understand, but it was 'those little books,' that did the greatest mischief; no one could read them without certain destruction.

May 29. A Maltese merchant, often employed by the consul to make little purchases, called on business. I asked him if he had a Bible. He said "No." Then, said I, you are a seaman without a compass. "We have our own compass," said he. I replied, God has given to man but one compass, and that is his holy word, the Bible. "The Bible," he replied, "is against our religion." Well done, said I, that is an excellent confession. Do not forget it—the Bible against your religion—do not forget it. "John," said the consul, I wish you to take 20 Bibles into your shop for me for sale." The man replied with indignation, "I would not have a Bible in my shop for 50 guineas; but," added he, "I did not come here to talk about religion, I came to talk about business. You was born a Protestant: then be a Protestant. I was born a Catholic, and I will live and die a Catholic. Let no man change his religion, for whoever does this you may always set him down as a rascal."

June 1. My friend S. C., certainly a man of no ordinary understanding and education, declared to-day, repeatedly and unreservedly, to the consul and myself, that Protestants, Mahomedans, Jews and Catholics, were to be considered as religious people, in proportion to their several religions; and that a Jew, for example, was not only not to be blamed

for adhering steadfastly to his own religion, but was a "base blackguard," if he were inclined to change it. The Apostles only, and such as may have been converted by miracles, are to be considered as exceptions to this general rule. After this, in conversation with myself alone, on the subject of the different opinions among Christians, he expressed his deep regret, that, so soon as these heresies began to appear in the church, the Christian rulers did not take the matter in hand, and kill and cut asunder on every side, and so settle every point of Christian doctrine, that not a man should dare, for ever after, to open his mouth about it.

June 2. Abraham, the Jew, who has so long been under instruction preparatory to baptism, has thrown away his catechism, made a contract to marry a Jewish wife, and calls himself a Jew again. The Maltese, in order to wipe off this disgrace cast upon their religion, have stoned the poor backslider through the streets.

Jerba, June 14. The virtues of the Gospel are lost upon the sons of Abraham. They cannot forget the land of their fathers. Seventy or eighty Jews, including women and children, embarked to-day on board the Spanish brig for Alexandria, whence they intend to proceed to the holy city, there to live and die. The event seemed to produce a good deal of excitement, and from 10 o'clock in the morning until evening, all the region of the wharf was thronged with Jews and Mohammedan spectators. A great deal of tumult and confusion was the consequence.—Some were laughing, some weeping, and others storming with the highest exertions of voice of which they were capable, some were pushed into the sea, some waded to the boats in a sort of phrenzy to go on board the brig, and were driven back by violence. The Turkish constables were often obliged to resort to blows, to keep the crowd on the wharf in any sort of order. I was told by a few that the women, as a preparatory step to their departure, had generally taken divorces from their husbands. This separation of husbands from their wives and par-

ents from their children, gave rise to some painful parting scenes. The most stout hearted men, as well as the women and children, wept outright, and as the last party of the pilgrims were proceeding towards the vessel, the women who were collected on the shore at a little distance from the wharf, waved their handkerchiefs, as at a funeral, and uttered forth a low hoarse murmur of prayer and lamentation. One of the Jews, in conversation, told me that the Messiah was expected to appear in these very days, but I did not learn that this new pilgrimage from Jerba, was the consequence of any special excitement among the Jews in relation to this subject.

#### ENGLISH SEAMEN.

At the annual meeting of the British and Foreign Seamen's and Soldiers' Friend Society, May 13, the Rev. G. C. Smith stated the following facts:

The Mariners' Church was one of the principal features of the Society, to which soldiers and seamen were brought by a voluntary impressment, to hear the Gospel of the Lord Jesus Christ. The numbers who were found willing to attend had so increased, that it became expedient to take a chapel in the Commercial road, and though the difficulties attendant upon that measure had been great, he trusted that when the amount expended in necessary repairs was defrayed, eminent good would be derived by seamen from the opening of that place of worship. The Seaboy's School contained about 130, and the Mariners' Girls' 140 children, upwards of 50 of whom were orphans. The circulation of the Sailor's and Soldier's Magazine had been greatly extended during the past year. The Missions were as follows:—the Thames Mission, by means of which, fifty services were conducted on board vessels every week; the Boatmen's Mission, through the instrumentality of which the Gospel was preached to watermen and boatmen in every part of the kingdom; the Naval Mission, for visiting all the sea-ports in the kingdom; the Military Mission, for visiting every barrack and other place frequented by soldiers; the Sea Coast Mission, the object of which was to preach the Gospel to sailors who had an opportunity of attending places of worship; the Inland City and Town Mission: in this department several ministers were engaged, by whose unwearied labor and assiduity a general interest had been excited throughout the country on behalf of the Society. The Foreign Missionary Society was another branch of the Society's labors, by means of which, correspondence was carried on with all parts of the world, particularly America, where, he was happy to say, the greatest efforts were being made to promote the welfare of soldiers and seamen.

The Rev. Gentleman then alluded to the state of the river. 118 ships were now supplied with Bethel flags, on board of which Prayer-meetings were regularly held. Out of that number, 36 had never carried a Bethel flag until the present

year, and out of that 36, divine worship had for the first time been conducted in 17. Many seamen on board those vessels had poured out their souls to God in prayer, who had not previously engaged in that duty in public. Another very important object connected with the Society was the Maritime Penitent Young Woman's Refuge. It would deeply interest that meeting to see the number of females who had been brought under the preaching of the Gospel.

#### CANTON CHINA.

The Rev. Mr. Abeel who went not long since from New-York to Canton to perform the duty of Missionary to American seamen, and others, writes back to his correspondents some interesting particulars. We take the following letter from the *Christian Intelligencer*.

CANTON, April 17th, 1830.

Rev. Messrs. Baldwin and Abeel,—Why should I address separate letters to those, who are so seldom separated, and rack my brain, and spend my time, to avoid a repetition, where every difficulty of this kind might be so easily obviated. I have some impression of a request made by Dr. B. to confine my remarks, to the peculiarities of the country, and inhabitants. It would not be difficult to fill a sheet on this subject: but I doubt as to the wisdom, or benefit of such a communication. First impressions though most forcible, are not generally, as correct, as a more intimate acquaintance, and in this 'strange land,' they are less to be relied on, than in any other country. The Chinese are a peculiar people. The wall of separation between them, and other nations, has stood so long, that, though I have never taken the moon in my travels, I doubt, whether its inhabitants if visible to mortal eyes, would appear objects of much greater curiosity. From the crown of the head, to the soles of the feet, though they have both, and all intermediate members in common with us, their habits of dress, and the tout-ensemble of their appearance, greatly differ. They shave the head, except in the region of the occiput, where they permit it to grow, as far as its luxuriance will admit. Their hats, which are by no means universally, or even generally worn, resemble our baskets or rather the shallow covers of some baskets, more than any thing that I remember at this moment, and are made of similar materials. A loose overcoat, and I believe the under garments, are of the same fashion, varying in length, as much as one of our dandy docked riding coats, and a Roman toga, with sleeves, into which the arm is cast, is the prominent article of dress. Their pantaloons are something like ours, only made without any reference to bodily shape, or sizes, or if this be the object, the reference is prospective, and not to present bulk.

Their stockings conceal all beauty, as well as deformity, and must have been introduced by some unfortunate Emperor, who had lost his limbs, or their calf.

Their shoes, I really know not to what to compare them; resemble nothing that I recollect to have seen at home. The soles, are

about one inch thick, and the toes of them turn up precisely like a scow's bow. The uppers are silk satin, crape, or cloth of any kind.

The dress of the women is so nearly the same, that if there be a difference, I have not discovered it. Their hair, after marriage, is tastefully arrayed upon the head; not unlike our own fashions. But their feet, if you can call them such, I refer to the fashionables, though it applies to many in extreme poverty—their feet do not deserve the name, or perform the part of that useful member. Did you ever see a representation? If not, you have very little idea of their appearance. The smallest are about four inches in length—according to the Chinese estimate, and I should not dispute their judgment—with the exceptions of the great toe, all of them are bent under, and lie on the ball of the foot, so that what is intended by nature as the upper part, is perverted into the purpose of the sole. The consequence is, their gait is short, hobbling, very ungraceful, and to foreigners, sympathetically painful. So much for their dress.

Their mode of eating is peculiar. Rice is the 'staff of life' with them, which with vegetables of almost every kind, and a little animal food, constitutes their daily portion. They eat with two sticks, which they manage most dextrously with one hand. They are all furnished with a bowl of rice, which they hold near or in contact with the mouth, and by the assistance of these sticks cram the latter to excess. The vegetables and meat they take out of one common vessel, and either put it on their rice, to impart flavor, or conduct it by a more direct route, to its destination. Their habitations as you know are stables, and moveable. The latter, are objects of the greatest curiosity. What numbers inhabit the waters cannot be well ascertained. The boats in which they live, are of almost every size. Some of the larger ones are convenient, and pretty well adapted to human existence; but a vast number are small, unsheltered at least from the cold, and at times very uncomfortable. A part of them is covered with a little semi-circular roof, where in the day they sit, at night, sleep. The climate during the greater part of the season is favorable to such habits of exposure. They appear very cheerful, because they know of no greater comfort.

The city is very compact, streets narrow, and crowded, and men active and enterprising. The average width of the streets is thought about from 7 to 9 feet. Some few are wider, others much more contracted. The suburbs, as they are termed, are accessible to strangers, without they venture too far. They are as large as the enclosure, and give you every idea of a China city. The foreign factories are built near the river, principally in one line, and with an open space between them and the water. Here the merchants take their principal exercise. On the opposite side of the river, is a village, through, and beyond which, in the open country, you can stroll, with the possibility of some little molestation, one or two miles. The ground is principally low, and adapted to the culture of rice and vegetables. Instead of scattering country houses, the hus-

bandmen dwell in compact villages, generally surrounded by walls. The laws of China are rigid, and the officers of government with few, if any exceptions, unprincipled, and oppressive. They take every opportunity, and when possible create them, of extorting money, from those who have it.

As it regards their religion, I scarcely know what to say. They have domestic altars, district gods, and idol temples, but I have not been able to ascertain their sentiments, for they either have none, or cannot convey them in our language. I believe they are grossly ignorant on the subject of natural religion; but more of this, when my knowledge is more satisfactory to myself. They have religious hymenaeals, and funeral processions, in which they carry fantastic pageants, cooked eatables, and playcards of to me a *blind character*. Music or rather sounds, from many instruments, and without harmony, proclaim their approach.

These are a few general thoughts on the subject. If I had more time and information, your wishes would be regarded.

\*\*\* Among the objects of your intercessions at the throne of grace remember,  
Yours, &c. D. ABEEL.

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#### MISCELLANEOUS.

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##### SKETCH OF POPERY.

*By Robert Hall.*

At a time when the corruptions of the Papists are endeavored to be spread over our country, it may be well for our readers to notice the remarks of this distinguished author. They are copied from his Review of Birt's "Summary of the Principles and History of Popery," &c. published in an English Review.—*Christ. Watch.*

At a time when Popery is making rapid strides, and Protestants in general have lost the zeal which once animated them, we consider the publication we have just announced as peculiarly seasonable. What may be the ultimate effect of the efforts made by the adherents of the Church of Rome to propagate its tenets, aided by the apathy of the opposite party, it is not for us to conjecture. Certain it is, there never was a period when the members of the Papal community were so active and enterprising, or Protestants so torpid and indifferent. Innumerable symptoms appear, of prevailing disposition to contemplate the doctrines of Popery with less disgust, and to witness their progress with less alarm, than has ever been known since the Reformation. All the zeal and activity are on one side; and while every absurdity is retained, and every pretension defended, which formerly drew upon Popery the indignation and abhorrence of all enlightened christians, we should be ready to conclude, from the altered state of public feeling, that a symptom once so obnoxious had undergone some momentous revolution. We seem, on this occasion, to have interpreted, in its most literal sense, the injunction of "hoping all things, and believing all things." We persist in maintaining that the adherents to Popery are materially changed, in contradiction to their express disavowal; and while they make a boast of the

infallibility of their creed, and the unalterable nature of their religion, we persist in the belief of its having experienced we know not what melioration and improvement. In most instances, when men are deceived, it is the effect of art and contrivance on the part of those who delude them; in this, the deception originates with ourselves; and instead of bearing false witness against our neighbor, such is the excess of our candor, that we refuse to credit the unfavorable testimony which he bears of himself.

There is, in the mean time, nothing reciprocal in this strange method of proceeding; we pipe to them, but they will not dance.—Our concessions, instead of softening and mollifying, seem to have no other effect upon them, than to elate their pride and augment their arrogance.

An equal change in the state of feeling towards an object which has itself undergone no alteration whatever, and where the party by which it is displayed profess to adhere to their ancient tenets, it would be difficult to specify. To inquire into the causes of this singular phenomenon, would lead to discussion foreign to our present purpose. Let it suffice to remark, that it may partly be ascribed to the length of time which has elapsed since we have had actual experience of the enormous cruelties of the Papal system, and to the fancied security we possess against their recurrence; partly to the agitation of a great political question, which seems to have had the effect of identifying the cause of Popery with that of Protestant Dissenters.—The impression of the past has in a manner spent itself; and in many, its place is occupied by an eagerness to grasp at present advantages, and to lay hold of every expedient for shaking off the restraints which a narrow and timid policy has imposed. The influence of these circumstances has been much aided by that indifference to religious truth which too often shelters itself under the mask of candor; and to such an extent has this humor been carried, that distinguished leaders in Parliament have not scrupled to represent the controversy between the Papists and the Protestants as turning on obscure and unintelligible points of doctrine, scarcely worth the attention of enlightened minds; while a benighted clergyman of some distinction, has treated the whole subject as of no more importance than the idle disputes agitated by the schoolmen. It was but a few years since, that a celebrated nobleman in the House of Peers, vehemently condemned the oath of abjuration for applying the term *superstitious* to the doctrine of transubstantiation. In exactly the same spirit, the appellation of Papists is exchanged for Catholic,—a concession which the adherents of the Church of Rome well know how to improve, as amounting to little short of a formal surrender of the point at issue. For, if the Papists are really entitled to the name of *Catholic*, Protestants of every denomination are involved in the guilt of schism.

This revolution in the feelings of a great portion of the public, has probably been not a little promoted by another cause. The present

times are eminently distinguished by the efforts employed for the extension of vital religion; each denomination of Christians has taken its station, and contributed its part towards the diffusion of evangelical sentiments. The consequence has been, that the professors of serious piety are multiplied, and form at present a very conspicuous branch of the community. The space which they occupy in the minds of the public, is not merely proportioned to their numerical importance, still less to their rank in society. It is in a great measure derived from the publicity of their proceedings, and the numerous associations for the promotion of pious and benevolent objects, which they have originated and supported. By these means their discriminating doctrines, essential to vital piety, have become better known, and more fully discussed than heretofore. However beneficial, as to its general effects, such a state of things may have been, one consequence, which might be expected, has been the result. The opposition of the enemies of religion has become so virulent, their hatred more heated and inflamed, that they have turned with no small complacency to the contemplation of a system, which forms a striking contrast to the object of their detestation. Popery in the ordinary state of its profession combines the "form of godliness" with a total denial of its power. A heap of unmeaning ceremonies, adapted to fascinate the imagination and engage the senses,—implicit faith in human authority, combined with an utter neglect of Divine teaching,—ignorance the most profound, joined to dogmatism the most presumptuous,—a vigilant exclusion of biblical knowledge, together with a total extinction of free inquiry, present the spectacle of religion lying in state, surrounded with the silent pomp of death.—The very absurdities of such a religion render it less unacceptable to men whose decided hostility to truth inclines them to view with complacency, whatever obscures its beauty, or impedes its operation. Of all the corruptions of Christianity which have prevailed to any extent, Popery presents the most numerous points of contrast to the simple doctrines of the gospel; and just in proportion as it gains ground, the religion of Christ must decline.

On these accounts, though we are far from supposing that Popery, were it triumphant, would allow toleration to any denomination of Protestants, we have the utmost confidence, that the professors of evangelical piety would be its first victims. The party most opposed to them, look to Papists as their natural ally, on whose assistance, in the suppression of what they are pleased to denominate fanaticism and enthusiasm, they may always depend; they may, therefore, without presumption, promise themselves the distinction conferred on Ulysses, that of being last devoured.

Whether Popery will ever be permitted, in the inscrutable counsels of Heaven, again to darken and overspread the land, is an inquiry in which it is foreign in our province to engage. It is certain that the members of the Romish community are at this moment on the tip-toe of expectation, indulging the most sanguine hopes, suggested by the temper of the



times, of soon recovering all that they have lost, and of seeing the pretended rights of their church restored in their full splendor. If any thing can realize such an expectation, it is undoubtedly the torpor and indifference of Protestants, combined with the incredible zeal and activity of Papists; and universal observation shows what these are capable of effecting,—how often they compensate the disadvantages arising from paucity of number, as well as almost every kind of inequality.

From a settled persuasion that Popery still is, what it always was, a detestable system of impiety, cruelty, and imposture, fabricated by the father of lies, we feel thankful at witnessing any judicious attempt to expose its enormities, and retard its progress. The Lectures published some years since by Mr. Fletcher, are well adapted for this purpose, and entitle their excellent Author to the esteem and gratitude of the public. "*The Protestant*," a series of periodical papers composed by Mr. McGavin, of Glasgow, contains the fullest delineation of the Popish system, and the most powerful confutation of its principles in a popular style, of any work we have seen. Whoever wishes to see Popery drawn to the life in its hideous wickedness and deformity, will find abundant satisfaction in the pages of that writer.

#### THE CHRISTIAN GENTLEMAN.

It is an unfortunate mistake of some very serious persons, that religion is calculated to render us unsocial, and austere, and almost shut out, as it were, from intercourse with the world. It is true, that we ought to retire from all its vain mirth and sinful amusements; but not from society. There is in Peter's first epistle, a short precept of two words, which is too much overlooked,—"*Be courteous*." To be under the guidance of the spirit of this precept, will lead us to be kind and familiar and condescending. Thus may we obtain the best access to those to whom we may desire to do good. "*In meekness instructing those that oppose themselves*," or would injure their own welfare. It is this courtesy, or respectful deference to the feelings of others, which may render us greatly useful. The remarks which follow we have selected, as happily expressing our own opinion of what ought to be the unwrought character of the Christian gentleman.

[*Christ. Watchman.*]

It is a mistake to suppose that the qualities of the Christian and the gentleman are in parallelism with each other, and that each draws its existence and perfection from a distinct source—that the one, taking its origin from the world and its school of manners, and the other derived from its proper author, work together as co-efficients in fashioning the character of the Christian gentleman. The case is far otherwise. The whole composition is fundamentally christian: the result of that formative grace which renovates the heart, and which, as a refiner's fire or a fuller's soap, purges the thoughts and temper from the dross and scum of their gross adhesions.

If we regard the basis of politeness, or ur-

banity of temper, suavity of disposition, and charity of heart, we acknowledge the true gentleman to be the proper product of Christian discipline, and that Scriptural holiness is the mirror before which his character must be dressed to come forth to the world in the dignity of its appropriate adornment.

In looking in this origin of the Christian gentleman, we see how necessary, to the right constitution of his character, is the purity of the source from which it springs;—the dew of its birth is fresh, and sparkling with spiritual graces. The dignity of his descent declares itself in his aspect and his bearing shows him to be of the family of Christ; the tokens of his brotherhood are joy and peace, and all that lights up the believers countenance: he moves a king and a priest by divine right and celestial ordination; the fashions of the world are at his feet, as mist at the base of Lebanon; they come and go, gather and disappear, while the Christian's heart standeth fast and believeth in the Lord; every movement expresses the beauty of holiness, and gives form and body to virtue: his exterior tells of inward order: he speaks before he utters his voice, and every tone and gesture borrows a grace from a deep and never-failing interior supply: the charm of his deportment depends upon a principle coeval with our being and co-extensive with our nature.

While Christianity existed only in promise, Abraham felt its influence, and in his reception of the heavenly visitors, anticipated the Gospel in the elegance of its morality. With the same gracefulness he negotiated for the cave of Machpelah with the children of Heth. Boaz with equal delicacy threw his protection around the helpless Ruth. But in Paul, the perfection of Christian refinement was developed. Christ had indeed come, and given us a new commandment; and the same was illustrated by the apostle in the purest spirit of its practical import.

Paul, before his conversion, was a man of blood, and a persecutor; after his conversion, his mind was the tabernacle of holy love and heavenly joy: he became a Christian gentleman, formed entirely out of Christian materials; he retained all his characteristic perseverance; but he dropped all his characteristic violence. Had his walk been in the path of domestic endearment, he would have strewed that path with flowers; had he lived in the married state, his heart would have beaten with its tenderest anxieties; had he been a parent, his children would have felt the blessings of his nurture; had he mixed in familiar life, he would have largely shared and dispensed the privileged pleasures of affectionate intercourse. These possibilities of earthly felicity expanded with his Christian perfections; but his lofty vocation to glory held all his capabilities and endowments in sacred captivity; bound to the chariot of all-conquering grace, they served to decorate the triumphant career of his duty, as the trophies and spoils of a crucified world and a subjugated nature. In this subordinate condition how they wrought in his bosom; how they softened his intercourse with his converts; how they tempered his sanguine

character; how they disposed him to patience under persecution: to contentment with his condition; to consideration for the infirmities of the flesh; to compliance in things indifferent; to a modest appreciation of himself; to delicacy towards others; to charity of judgment, modes of opinion, respect for authority, and numberless other graces of sentiment and conduct, is seen in the only book which was worthy to register the acts and correspondence of this surprising person! In that faithful repository, contemplate his gentleness to his Corinthian converts; his godly sorrow for their transgressions; his joy in their penitence; observe his touching farewell to his Ephesian friends; hear him addressing his converts of Philippi, as his dearly beloved and longed for, and exhorting them to stand fast in the Lord: and beseeching the Christians in Rome by the mercies of God, and by the meekness and gentleness of Christ: attend to his comforting and gracious manner towards the Thessalonians, and the converts at Rome: consider his tender intercession for Onesimus: remark his injunctions to obey authorities: see throughout his correspondence, his love of order, his peaceful industry, and his loyal submission to constituted authority: and see also the practice of his own lessons in his conduct towards Ananias, and before Agrippa, and before the Roman magistracy: forget not his holy courage and magnanimity in the face of danger, and then say—O say, in whom have the properties of a gentleman been more fully displayed? where have "bright thoughts, clear deeds, constancy, fidelity, and generous honesty, the gems of noble minds," more illustriously shone forth? in whose mind has the beauty of regulated affections more amiably manifested itself? in whose manners has dignity been so combined with humility, greatness with condescension, learning with simplicity?

#### THE REVIVAL OF RELIGION IN NEW-ENGLAND DESCRIBED AND DEFENDED.

[Extracts from President Allen's Dudleian Lecture.]

The great head of the church has blessed the New-England ministry. The truth has been attended with power. Sometimes the heavenly influence has been silent and gradual, bringing forward the Christian virtues, as the fruits of the earth by the arrangements of nature are slowly but surely matured. At other times there has been a sudden transformation of character, a general and delightful revival of the excellencies which ennoble man. So as I have seen, on the barren, sandy plain of my residence, when the whole vegetation was yellow and withered away, a sudden summer shower, coming down from heaven, has, as it were in a moment, converted the seared, blasted field into greenness and joy.

The communication of the divine Spirit produces, as I believe, the first holy emotions in the alienated heart of man. If Christians, in the metaphorical language of Scripture, are born of God; if he creates them anew in Jesus Christ unto good works; then, it is evident, there must be a moment, when holiness be-

gins, however long the previous period of instruction, and however long the subsequent period of improvement. There is no more difficulty in admitting, that a hundred may be renovated within a few weeks, than that one may be renewed in a day. Indeed, when the gospel was first preached, by one discourse of Peter were three thousand converted; and converted, as I suppose, by the same power which converted the individual persecutor on his way to Damascus, and which opened the heart of the woman of Thyatira to receive the truth.

With men of candor and well balanced judgment, the false pretences to inspiration or to the guidance of the divine Spirit, the wild visions and the atrocious excesses of fanaticism, the dreams of madmen, whether in former times or at the present day, will no more produce the persuasion, that there is no spiritual influence on the mind, than the boisterous, patriotic professions and ravenous seizure of public offices by hungry demagogues will convince them, that there is no such thing as the love of country seated in any human heart.

I have known wild visionaries and fanatics; but they did not spring up under the religious excitements, which have fallen under my notice. In fact, there is a high intelligence and a faithfulness of teaching and warning in our New-England pastors at the present day, which in a great degree cuts up fanaticism by the roots. It grows, however, in neglected fields, wherever the pure truth of the gospel is not sown; it grows, too, in solitude, produced by selfish, unguided musings; it grows sometimes in the halls of science; but it springs up most commonly among men, who withdraw themselves from the regular methods of religious instruction, and in whom two qualities preponderate,—gross ignorance and the desire of exercising their imagined gifts, or playing the part of a bishop or elder. Most heartily, therefore, will I join in decrying fanaticism; but I must be careful where I lay the charge of this wild delusion, lest I be found casting reproach upon the Spirit of God, and defaming the beauty and glory of the Christian character.

I was once myself a New-England pastor; and in this Commonwealth: in one of its most enlightened and beautiful villages.\* I toiled for years with the ordinary, gradual blessing on my ministry. But after Providence had removed me, and substituted a more faithful teacher in my place, I happened to return and to spend a Sabbath in the former field of my labors. And what was the spectacle, do you think, which on that Sabbath I beheld? It was the spectacle,—and a sublimer, a more joyous one I never saw,—of more than eighty persons, new converts to the faith of the gospel, standing up together and taking upon themselves the covenant of a Congregational church, and then singing a song of praise for redeeming love!—These were not fanatics; they were intelligent and considerate. These were *new converts*; and in the transformations of their character I saw proofs of power, high-

\* Pittsfield, Mass.

er than any other power of the earth;—sordid worldliness and covetousness changed into a generous charity and heavenly temper;—im-bittered, rancorous hostility into brotherly love; profligacy into temperance and purity; contempt of prayer and of all religion into the fervor of devotion and a glorying in the cross of Christ. Without doubt, as among church members of less rapid growth, some may have been self-deceived. But, I trust, I shall never be disposed to point the finger of scorn at a scene, which, as Christ has taught us, sends a thrill of joy and rapture through the hosts of Cherubim and Seraphim in heaven.

I could refer you to ten thousand such converts within a few years past in New-England. And why should it be thought incredible, that God should renovate and sanctify the heart of man? Our whole existence, as well as every object in nature, is a mystery and a wonder.—It is, I believe, a general opinion among the ablest philosophers, that in every change in the natural world there is an exertion of almighty power; for matter is inert in itself, motionless, dead; and the laws of nature have no efficiency to produce change. All that we mean by the laws of nature, are certain associations of events, or a certain order in their occurrence. There is still wanted a power to effect the change, to produce the event; and that power is found only in the Almighty. We talk, indeed, of the *powers* of matter; but who ever supposed that a ball or a world could set itself in motion; or continue its own motion; or that particles of matter can arrange themselves into the form of a beautiful crystal, or into the various organs and parts of a plant or a tree? Is it dead matter, which fashions itself into the ten thousands of vessels and fibres of our own body? If, then, God is operating throughout all nature; if his hand puts in motion every thing that moves;—if every leaf and every blade of grass grows up under his agency;—is it a thing incredible, that his should be the work of giving a pious direction to the heart of sinful man? Why should the *soul* be exempt from his kind and merciful agency, any more than the body?

Whitfield preached the truth with uncommon simplicity, and directness, and kept at the greatest distance from philosophical discussion; and with what unparalleled success is well known to the world. It is indeed true that some very impressive and successful ministers have much to do with the philosophy of Christianity. But in my opinion, this circumstance detracts greatly from their usefulness. If we could consult the sober experience of the most devout Christians, we should be satisfied that the success of ministers is, under God, owing to the simple truths of the Bible which they preach, and to the spirit of benevolence and piety which they manifest. Whatever they introduce into their ministration which is abstruse, or metaphysical, or directly polemic in its nature, is generally very unwelcome to the hearts of those who are spiritually minded, and proves a serious hindrance to their growth in grace. Many a Christian, I doubt not, complains to God in secret, that although he is blessed with an able and orthodox

minister, he is so seldom fed with "the sincere milk of the word. And would it not be well for us, and for other ministers, to inquire, whether this has not been the case with some active, devout Christians, who have been placed under our ministry?—*Dr. Woods.*

#### AMERICAN EDUCATION SOCIETY.

*Rooms 52 Washington Street, Boston.*

##### *Facts—Relating to the want of Ministers.*

According to estimates before published, it appears that there are necessary to furnish an entire supply for the destitute of six denominations, 4,000  
To supply all other destitute portions of the population (probably not less than) 2,000

Total 6,000

The number of ministers who die in a year, may be estimated at 150

The number of ministers necessary to supply the annual increase of population, at the rate of 1 minister to 1000 souls; cannot be less than 350

Total 500

Of course, if all the destitute, were now supplied, it would require an annual increase of Five Hundred ministers to keep the population supplied as well, relatively, as it now is. Allowing 12 years for the supply of those who are now destitute, it would require an accession of Five Hundred ministers more every year for this purpose—so that in order to meet the real wants of the country, there should be an annual increase, for twelve years to come, of 1000 Ministers.

##### *Actual increase of Ministers in a year.*

From tables published in the Quarterly Register the present year, it appears that the whole number of students in the Theological Seminaries of the U. States, of all denominations, is 639  
About one third of these enter the ministry each year—or 213

Add to this, the whole increase of the Itinerant Ministry of the Methodist Church last year (as reported in the Christian Advocate and Journal for August, 1830) 83

And the increase of Baptist Ministers, reported for the year ending Feb. 1830—(see Baptist Tract Magazine) a part of which increase is owing to more complete returns 190

And we have from all these sources, less than five hundred ministers; a number barely sufficient to repair losses occasioned by death, and to keep up with the growth of population; making no provision whatever for lessening the number of destitute population, to supply whom, Six Thousand Ministers are probably needed at this very time.

##### *What shall be done to supply this great deficiency?*

To this question, we now give no answer, except to repeat with increasing earnestness—the direction of the Lord Jesus: "Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest."

## WHAT THE TIMES DEMAND.

The cause of Christ requires of laymen a far greater amount of personal exertion. Suppose ye, that in apostolic times the claims of religion would have required of a disciple, nothing more than a small portion of his income? No; when the time was come for the church to be enlarged, they that were scattered abroad, went every where, preaching the word. Now we do not say that you are required to be preachers; but we do say that religion requires you to consider the promotion of piety in the hearts of men of more importance than any thing else. The management of the religious charities of the day belongs to you. It is now done principally by the clergy. Its tendency is to render them secular. It makes them men of executive energy, rather than of deep thought, and commanding eloquence. The cause would gain much by a division of labor. Brethren, you are called upon to come forward and relieve us from this service. But yet more; every man who knows the value of the soul, may speak of its value to his neighbor. Any man of ordinary abilities, who feels the love of Christ, may give profitable religious instruction to youth and children. The promotion of piety, in the hearts of others, should enter as much into every man's daily arrangements, as the care for the body that perisheth.—When this spirit shall have become universal, something will be done.

Do you say, that you have not the requisite information? I ask, does it require much information, to remind men that they are going to the judgment seat of Christ? But I say again, why have you not information? That intellect is by far the most valuable, as well as the most improvable possession, with which God has entrusted you; why have you not rendered it a better instrument, to serve Him? Every Christian, in such a country as this, ought to be a well informed man.

And lastly, as I said before, the cause of Christ requires of private Christians, as well as of clergymen, deeper humility, more fervent piety, and a life of closer communion with God. Your money and labors, as well as our studies and preaching, will be despised, unless they be the offering of holy hearts. All, all are utterly valueless, unless the Spirit descend upon us from on high. Our alms will be as water spilled upon the ground, unless our souls are inflamed with the love of Christ, and our hearts temples for the residence of the Holy Ghost.—*Dr. Wayland.*

## RELIGIOUS INTELLIGENCER.

NEW-HAVEN, SEPTEMBER 25, 1830.

## CHANGES IN FRANCE.

The political revolution in France which has of late occupied so largely the columns of our political and miscellaneous journals, is an event by no means barren to the contemplation of the Christian observer. We know generally that every change in the civil polity of a people has an intimate bearing on their religious and moral well-being; and we know

particularly, that we look to every accession of liberal and popular principles to constitutions and charters for an extended toleration in these matters. In the gradual advancement and perfection of the representative principle, which is in modern times making such sad encroachments on the prerogatives of crowns—causing our “*holy alliances*” to put on rueful and foreboding looks for the future—we are to recognize, with gratitude to the great Legislator of all, the real will of the people gradually working back to its original and legitimate source. And if these ancient unrighteous monopolies of their will under which the world has grown old, are not broken up too fast—if the trust does not revert from the keeping of kings and aristocracies faster than the mass are fitted by virtue and intelligence to resume it—then we may be certain that liberty civil and religious will follow in train. We may sanguinely look to such changes, for increased freedom in matters of conscience—for security to the institutions of religion and education—and increased liberality in the distribution of their privileges.

These reverting trusts, moreover, are to effect an amazing change, in their turn, on the minds and thinking habits of the people,—in the views with which they will regard, and the ardor with which they will cherish the institutions civil and moral, in which they find on a sudden they have more concern than they thought they had. The occupation of the thoughts and consciences of that people who find the responsibilities of self-government resting upon them, be it in a perfect or imperfect degree, will be very different from what it was just now, when they confided all to one who had somehow got the right to govern them, and when their only concern in it was to groan and murmur when they paid his taxes,—and when he passed, bend the knee and cry “*long life*” to him. The spirit of curiosity and enquiry, investigation and comparison, invariably excited wherever these responsibilities are imposed, is not only sure to create in a people an ardent attachment to the liberties which they are thus enabled to annalise and appreciate, but opens for religious truth the surest avenue to the heart and understanding. In this light is the triumph of the people of France interesting to the Christian observer.

Our readers are doubtless informed of the progress of the changes to which we refer. They have been regarded by all spectators with surprise and admiration. With surprise, at the madness and folly which prompted the ordinances by which the king, in attempting to put himself above the law, has expelled himself from its protection; and with admiration at the unanimity, sobriety, and apparent sincerity, with which the people of France have thus far gone about the rescue of their rights. The tyrannical attempt of Charles X to muzzle the press, and foil the election of the Deputies, finds no apologists. He is condemned by his peers: the king of England, is said, on the arrival of the news to have replied, that “*they were mad!*”—“*Charles would lead where he ought to have followed.* He will now resort to force to crush the pub-



lic opinion, and public opinion will crush him." The promptness with which the royal garrison of Paris, refused to act and espoused the cause of order—the respect every where paid to private property, and to the public treasury—the selection of such leaders in their trouble as the Duke of Orleans, Gens. La Fayette, and Gerard, argued a unanimity and maturity of purpose that was not looked for; and leads us to hope, that the God of nations will rule the issue in mercy, and avert the scourge of another civil war.

That Popery would receive a blow, protestantism and religious toleration generally, a reviewing spur from this triumph of liberal principles in France, was as we have said, to have been expected. Late arrivals from Europe, (since the above remarks were penned) which contain news of the definite issue of matters in that kingdom, bring a confirmation of this hope of the most decisive and cheering kind.

It appears by papers from Paris as late as the 10th ult., that the Chambers had met—re-nodded the Constitution to their wishes—and that the duke of Orleans was proclaimed on the 8th ult. "*King of the French*," under the title of "*Louis Philip I.*" In the modified provisions of the Constitution, the article under which the tyrannical measures of the late ministers were undertaken, has been guarded against future abuse by substitution.

The article respecting Religion, has been altered in a most material and important provision; viz: by striking out the declaration that "the Catholic Religion was the religion of the State!" The Protestant Churches in France as our readers well know, have of late "multiplied and waxed exceedingly mighty," like the Israelites in Egypt, in spite of a bigoted jealousy, at times as cruel and vexatious, as their bondage. And the ever-present hand of the same Deliverer who led them forth, may be recognised in this event.

#### DEATHS BY STEAM.

The accounts of the disaster on board the steam boat United States, which were too various and contradictory to be depended upon when our paper last went to press, now furnish us with facts to be relied upon. Eight lives are supposed to have been lost by the explosion. Of these, three only were passengers, the rest of the sufferers belonging to the crew; and concerning one of the three, there is some uncertainty we understand, as the way-bill had not yet been made out, the Captain being engaged at the moment of the accident in taking in the names. We are gratified to hear that the occurrence is not imputed to negligence or carelessness, and that the managers are therefore conscience free of a disaster that has been as usual so destructive to lives. It is to be considered as one of the casualties inseparable from the constant use of so powerful and terrible an agent. Thanks are due to the hand of a forbearing Providence, that it did not in its escape, sweep the entire deck, and leave us a sadder tale of gloom than the present.

Among the sufferers was Mr. Hiram N. Clark of this city. In the death of Mr. Clark, our city is de-

prived of a member who had given promise of much usefulness. He was connected in business with one of our mercantile houses; and though in his youth, had already won upon the respect and confidence of the community for his intelligence, integrity, and energy. His body was found near Riker's Island, conveyed to this city, and on Friday the 17th, was followed to the grave by a numerous concourse of friends; of the procession was the company of Iron Greys, (in citizen's dress) of which Mr. C. was an officer. We have subjoined for their feeling and simplicity, a few stanzas on his burial, published in a neighboring paper: the last contains an allusion which adds to the gloom and severity of this affliction.

Mr. Ephraim Wooster of Derby, Conn., supposed to be about 60 years of age, was another passenger. Mr. Wooster was taken ashore at Blackwell's Island, where every attention was paid him, in vain. Respecting a third body which has been found, rumor is uncertain.

Among the hands of the boat, the sufferers were Mr. Martin Wells, fireman; a young man and resident of Bridgeport Conn., who died four days after the accident: and four young men of color—Benjamin Haskel, Alfred Mason, Charles Bolles, and Charles Selva. "Persons well known and esteemed," says another notice of the event "for their industry, amiableness, and integrity. Deep are the sorrows of two widows, of parents, brothers, and sisters, at their death. And this heart aching community, who lament over Clarke, Wooster, and Wells, shed the tear of humanity and respect to the memory of these useful and faithful men. To us not one of their voices from the 'spirit land' need come back appealing, 'WAS I NOT A FRIEND AND A BROTHER?'"

#### ON THE DEATH OF H. N. C.

*Who was killed on his passage home, from N. Y.*

I saw them lower his body in the grave,  
And heard the rattling of the cords that fell  
On the coffin's lid; then all was still, save  
The solemn peal that rung his fun'ral knell.

The reverend man at length the silence broke:  
Grief was pent up while he the service read,  
And all, attentive listened as he spoke  
Of heaven, and the revival of the dead.

It was a solemn scene—to see the grave of one  
Who laugh'd and talk'd with us but yesterday,  
Laid, where all lie, whose earthly race is run,  
To mingle and to moulder into clay.

I heard the sand strike heavy o'er his head:  
A hollow sound came murmur'ing from below,  
A sound that has no earthly name—'twas death:  
It fainter grew at each successive throw.

But there was one who fondly hoped to see  
The cup of pleasure sparkling to the brim,  
Her hopes are as dead blossoms on the tree,  
Her "heart is in the coffin thers with him."

*Palladium.]*

FAIRCHILD.

## JUVENILE CONCERT.

A large number of our citizens says the *Conn. Courant*, were highly entertained last Friday evening by the Juvenile Concert, given by Mr. Ives at the Centre Church, (Hartford.) The choir of singers consisted of about seventy children, principally females, from six to twelve years old, who have been under a course of instruction by Mr. Ives for two or three months. A variety of songs of a moral and religious tendency, adapted to the age and character of the choir, were sung with an accuracy and sweetness, which astonished and delighted all who heard them. The perfection attained by this interesting group of young songsters, left no room to doubt the practicability of a successful cultivation of music by children of a very early age. The performances were interspersed by remarks from the Rev. W. C. Woodbridge, on the importance of music as a branch of education, with some interesting statements derived from personal observation, respecting the general attention devoted to this subject in Germany, and its happy effect on the character of the people.

The children composing the choir on this occasion were received promiscuously from such families as chose to send them, and none were rejected as not possessing the necessary qualifications for becoming singers; a fact which abundantly shows that there is no necessity for confining this delightful art within the narrow limits which have generally been assigned to it.

## GREEK MISSION.

The interest taken in this mission, both by Episcopalians and persons of other denominations, is really wonderful. In an excursion of less than two months through parts of Virginia, chiefly those not visited by Rev. Mr. Robertson, the Rev. Mr. Hill collected nearly \$700. In somewhat more than a month the former gentleman has received, in the Eastern States about \$300 for the mission, and nearly \$400 for the press, besides special donations amounting to \$200, in Hartford, by which one press has already been secured. Most of the latter sum \$400 was contributed by members of the Congregational society, and much of it came from children of Sunday and day schools.—*Phil. Rec.*

*Annual Meeting of the Board.*—The twenty-first annual meeting of *The American Board of Commissioners for Foreign Missions* will be held in Boston, to be opened on Wednesday, the 6th of October, at ten o'clock, A. M. The annual sermon it is expected, will be preached by the Rev. Thomas Dewitt, D. D. of the city of New-York.

*BIBLE SOCIETY OF SATEBROOK AND VICINITY*—Designated hereafter to be "*Essex and vicinity.*"—The Society held its first annual meeting on the 25th ult. It has paid over \$354 46 to the American Bible Society, for Bibles and Testaments. Sales have been made to nearly half the above amount. Gratuitous distributions have been made to the destitute and needy. The families in the limits of the Society are now supplied with the Word of Life. Some heads of families have supplied each member of their households. This example it is hoped will be followed by others, till every person is supplied, and till every sleeping apartment in the community shall contain a copy of the Holy Bible.

The cordial union of Christians of different denominations in this effort is matter of gratitude to the great Head of the Church. The meeting was addressed by the Rev. Pierpoint Brocket of the Baptist denomination, one of the Vice Presidents of the Society. It was also addressed by the Rev. Elihu W.

Baldwin of New York City, a delegate from the American Bible Society. Mr. B. ably plead the claims of the Bible cause. He stated that the progress towards the general supply was such on the one hand as not to occasion despondency, nor on the other to excite hopes of complete success without vigorous exertions on the part of Auxiliaries.—*Con. Obs. abr.*

## CONNECTICUT CONVENTION OF TEACHERS.

The following notice of the Convention of Teachers held in this city, at Commencement, is prepared to our hands in the *Education Reporter*. We were prevented from attending much against our will, and have solicited in vain some account of the proceedings. It is to be regretted that more extensive notice had not been given, and that it happened at a season so unpropitious to business, or connected and sober reflection on any subject. We ardently hope that the subject at some future time may be made the substantive object of a convention, to which the friends of education may come with their purpose better matured and less to distract the attention.

A Convention of Teachers is appointed to be held in Hartford, in the month of October. A like meeting was to be held in Fairfield on the 17th inst.

In accordance with a notice previously given in the papers, a large number of teachers and other friends of education assembled at New Haven, the day before commencement. Professor Goodrich, of Yale College was called to the chair, and Mr. Hart, Preceptor of the Academy at Farmington was appointed Secretary. After some appropriate remarks by the chairman, Mr. Holbrook of Boston, and Mr. Woodbridge of Hartford, made by request short statements of the progress of education, and of the measures in progress to promote it.

It was then moved and voted that a committee of arrangements be appointed to report at an adjourned meeting, such measures as they should deem best calculated to improve the schools of Connecticut and to advance the general cause of education.

Mr. Holbrook was then requested to exhibit and explain some articles of apparatus designed for the improvement and economy of common schools. The illustrations requested were made to the audience, through the medium of children assembled for the occasion from one of the primary schools of the city. This mode of presenting to friends of schools the improvements proposed to elevate their character was evidently on this occasion as it has been at similar meetings in other places, more satisfactory to parents than it could have been by addressing them directly without the presence and aid of their children. And the result of this experiment, like that of all similar ones in former cases, afforded conclusive evidence, that if parents and the friends of schools generally, could have an opportunity to witness for themselves, the advantages, and especially the economy of *visible illustrations* for the instruction of young children, they would be universally introduced as soon as they could be procured.

After an hour spent in these illustrations, the meeting adjourned to 3 o'clock in the afternoon, to resume the subject and to hear the report of the committee.

The gentlemen met according to adjournment, when the committee submitted a Report, recommending another Convention to be held at Hartford some time during the present autumn, and the appointment of a committee, consisting of three or more from each county, to make known and forward the objects of the proposed Convention.

After the Report was accepted, some further explanations were made by Mr. Holbrook on visible illustrations and the subject of Geology as a branch of common education.

The meeting was then adjourned to Thursday morning, at 8 o'clock, when they again met to witness further illustrations on the subject of the proposed improvements.

### AN APPEAL TO HUMANITY.

**MATTHEW B. TRUSS.**—This is the name of a free man of color, says the N. Y. Spectator, who called upon us yesterday, and visits New-York for the purpose of soliciting assistance to *purchase a wife and fire children from bondage*. The case is very peculiar and interesting, and deserving the charities of a generous public.

He was a slave in the town of Staunton, Virginia, for thirty years. At that age, owing to his good conduct and character, he was emancipated by his owner. In a short time, by a course of industry, he accumulated some property—this however, in consequence of the pressure of the times, became involved—was sacrificed, and he was forced to avail himself of the insolvent act.

While in a state of slavery he married a woman who was also a slave—by her he has had ten children, five of whom are now living. For seventeen years after his emancipation, he hired his wife at the rate of \$20 year by year, and made several attempts to purchase her and his children's freedom, but failed. Their present owner has agreed, that if Truss can raise the sum of \$500 before the first of October next, he will emancipate his whole family, though their value is at least twice that sum.

These are the facts of his case, and are attested to by some of the first names in this country—among them, we notice, the Hon. J. Floyd, the present Governor of Virginia; Mr. Wirt, and others.

In Baltimore, and Philadelphia, he has collected about \$300, and he is deeply anxious to obtain the balance of the necessary amount. And what is \$200? We think these circumstances need only be made public to obtain the aid asked for.

We forgot to mention another interesting fact, connected with his history—it is his intention to join the colony in Africa, by the next expedition, provided he can obtain the freedom of his family. *Mr. G. P. Disway, No. 80 Pearl-st. has kindly consented to take charge of any donations that may be offered, and forward them to the proper source.* A wife and five children may be redeemed from slavery by a small exertion of liberality—they may be placed free and happy on the land of their forefathers. The facts speak for themselves, and make their own appeal to the kind sympathies of our nature.

### FAIRFIELD EDUCATION SOCIETY.

A new auxiliary to the Connecticut Branch of the American Education Society, was organized at Fairfield, for Fairfield county, on Tuesday the 31st ult. Hon. Roger Minot Sherman, *President*; Rev. Mr. Blatchford, of Bridgeport, (late of Stillwater, N. Y.) *Secretary*; Mr. George St. John, of Norwalk, *Treasurer*;—a list of Vice Presidents, and Board of Directors, were also chosen. The meeting was favored with an address from the Rev. W. Cogswell, agent of the American Education Society.

Every accession of hands and hearts to this excellent and important institution, is matter of congratulation to the friends of the Redeemer. No association is more directly or efficiently engaged in extending his peaceful dominion, than this which is preparing ministers and missionaries to labor in his cause. As the office which it has taken on itself is an arduous and responsible one, so are its fruits luxuriant and immeasurable; and so will every contribution made in its aid, tell in the general result. Let it be borne in mind, that by every pupil whom the Society is enabled to encourage and prepare for the ministry of Christ, a life of labors, and perhaps a long, industrious, and successful one, is secured to the cause of religion and morals. Where can an investment be better made?

**REV. MR. BREWER AT SMYRNA.**—The Smyrna Courier contains a respectful notice of the schools established by Mr. Brewer, and the society by whom he is employed. The paper remarks "several establishments of the same kind have been erected in the Islands of the Archipelago, where blessings will be bestowed upon the members of a society consecrated to the propagation of instruction and the good of humanity."

### NEW-HAMPSHIRE ANNIVERSARIES.

The General Assembly of New-Hampshire commenced its session on the 7th inst. at Portsmouth, during which the Anniversaries of several benevolent societies were held. A meeting of the State Education Society, took place on the first day, at which we perceive a sermon was delivered by Dr. Cornelius—the devoted apostle of the cause. At the State Bible Society held on the succeeding day, an address was made by Rev. Mr. Peters, delegate of the Parent Society, and a subscription raised of \$357. On the succeeding day, the Rev. Mr. Green of Boston, and Rev. Mr. Brown of Charleston, S. C. advocated the cause of Foreign Missions, and American Seamen. The Anniversary of the State Missionary Society was held on the next, and a subscription of \$500 nearly filled up during the day.

From the New-York Spectator.

**Death of Bishop Hobart.**—We have the painful duty of announcing the death of the Right Rev. JENN HENRY HOBART, Bishop of the Protestant Episcopal Church of this State. He died on the last Sunday morning, at Auburn, which place he was visiting in the tour of his diocese. He was in the 65th year of his age, and for more than 18 years had discharged with honor and fidelity the important duties of the

Episcopal office. In 1825 he visited Europe, for the restoration of his shattered health; he returned to prosecute his labors with his wonted assiduity, and is now suddenly taken, in the maturity of his energies, from the scene of earthly toil to the heavenly reward of a faithful servant. *N. Y. Spec.*

*For the Religious Intelligencer.*

#### AMERICAN TRACT SOCIETY.

##### *Painful deficiency of pecuniary means.*

The receipts of this Society from May 1, to September 15, have amounted only to \$10, 136 36 for Tracts sold, and \$1,965 12 in donations: total, \$12-101 48.

This amount is less than the receipts of the preceding year during the same period, by the sum of \$9,586 18.

The deficiency in the receipts has been such that the Committee have been compelled to raise from the banks, on their own personal responsibility to meet dues since August 1, the sum of \$4,300 00.

And notes of members of the Committee, including the last mentioned sum, are now outstanding, which must be paid previous to January 1, to the amount of \$9,430 50.

By an actual inventory of the Societies' means, presented in the last Annual Report, it is shown that (exclusive of the house furnished by citizens of New-York, in which the Society's operations are conducted,) the whole that it possesses, including all due for Tracts sold on a credit, is only equal to the value of the publications in its General Depository, its stereotype plates, engravings, paper, and other materials in use in transacting its concerns. It has no permanent funds. Its publications are actually sold at cost—i. e. the whole amount received into the Treasury for such as are sold does not exceed the amount expended in issuing them and bringing them into circulation.

And it can increase the number of its publications, and consequently the stock in its General Depository; and can sustain its Agents in exciting an interest in the churches, and extending its operations, especially at the West and South; and can make grants of Tracts to the destitute, in this and foreign lands, *ONLY by the whole amount thus expended being contributed in the free donations of those who love this cause.*

We beg the followers of the Lord Jesus to examine the above simple and definite *statement of facts.*

We beg those who are entertaining a vague idea that our Benevolent Societies are abounding in means, to examine it.

We beg those whose hearts have been rejoicing, from month to month, at the multiplied evidences of souls converted to Christ by means of Tracts, to examine it.

We beg those who have looked over our country and seen the wide openings for Tract circulation, of unparalleled interest, especially in all the new and destitute settlements, to examine it.

We beg those Branch and Auxiliary Societies, which might contribute at least a small donation an-

nually; and might, with some exertion, always pay for the Tracts they order on delivery, to examine this statement.

We beg those Ladies, who might constitute their pastors directors and members for life, and have not done it; and those individuals who might contribute donations, large or small, to sustain this Society, *prayerfully to examine this statement of facts.*

We make no comment. We pray God to enlarge the hearts of his people, and warm them with love to his cause; and that the glorious spread of the knowledge of a Redeemer upon this apostate earth may not be hindered. *H.*

#### MONTHLY TRACT DISTRIBUTION.

This good work is going on very extensively in our country. It is impossible now to specify the places from which we have received gratifying intelligence of souls converted; churches strengthened, and the cause of Christ advanced, through its instrumentality. The more the influence of this work, if performed by faithful distributors, is examined, the more does it appear to be in fulfilment of the command to carry the Gospel to "*every creature.*" There are very few families comparatively, even in the New Settlements at the West, in which some one of their members cannot read—and for such families, can Christians of our favored land do less than to go and read to them a Tract, and tell them the simple story of the cross?

We wish all who look at this system of effort to consider three items of good which it occasions—the good done *by the Tracts distributed*—by the spiritual conversation, prayers, or other *personal labors of the Distributors*—and in the promotion of active piety and growth in grace in the hearts of the *Distributors themselves.*

We pray those who love the Lord Jesus to consider when this world will be converted to him, unless private Christians, male and female, come forward, and co-operate with faithful ministers, in carrying the Gospel to the *fire-side* of those who feel not its value, and never enter the sanctuary where it is publicly proclaimed. *H.*

#### INQUISITION IN NEW-YORK.

The following case of Roman persecution has recently occurred in New-York. A young woman, residing in Newark, was in the practice of coming to the city for confession, absolution, and popish instructions from — a Roman priest. At length she learnt so much of Protestantism, from the family where she lived, that she desisted from attending confession and the mummeries of Popery. After a time, she visited the city, and not returning to her abode for some days, her employer followed in pursuit of her. The information which he received, convinced him, that she was illegally detained by force, by the priest, and his devoted tools. The usual legal process was resorted to, and in consequence she was discovered. She was found confined in a private chamber, where she had often been visited by the priest, urged to make confession, and



threatened with further severe punishment if she would not confess, submit to the priest, and return to the Roman faith. She was of course liberated by the civil law, and is now fully clear of the American Inquisition, until they can seize her again. The names of all the parties can be given.

## A PROTESTANT.

☞ The above note is from a Minister of the Gospel in the city of New-York.—Protestant.

## SUMMARY.

*Rights of the Indians.*—Mr. Wirt's opinion, says the N. Y. Journal of Commerce, appears to have created an extraordinary sensation in Georgia, if we may judge from the Milledgeville papers, or from the reply of Gov. Gilmer to a letter from Mr. Wirt announcing the fact of his having been consulted by the Cherokees, in his professional capacity, as to their rights under the various Treaties between them and the United States. In this reply His Excellency appears to have forgotten the courtesy due to a distinguished jurist, as well as the respect which he owes to his station and himself. His remarks are little else than a series of reproaches and taunts, which appear the more surprising from the very gentlemanly terms in which Mr. Wirt's letter is couched.

*Pioneer Stages.*—This line of stages was established on the principle of paying due respect to the Lord's day. It has been reported in several papers, that the proprietors had sold out and closed the concern. This report is not true.—Recorder.

Letters from Washington mention the appointment of Samuel S. Hamilton, Esq. as Chief Clerk in the bureau of Indian affairs in the War Department, to succeed Col. T. L. McKenney, as superintendent thereof.

*RELIGION IN SICILY.*—It appears by a recent census of Sicily, that it contains 1,730,000 inhabitants, of whom 300,000 ecclesiastics, or living on ecclesiastical revenues; and 1,117 convents, containing 30,000 monks and 30 nuns.

We are informed by a correspondent that two of the pupils of the Hartford Asylum for the Deaf and Dumb, Messrs. Hobbs and Tinkham, cordwainers, have taken a shop in Charter Street, at the north part of this city, and commenced work at their trade, which they learned at the Asylum. The benevolent of our community will no doubt afford them ample employment.—Boston Cent.

*Infidelity and crime.*—A person for several weeks past has been in the habit of entering the loft of a paper warehouse, in this town, and carrying off paper while the owner was at his meals. On Monday he was detected, and has been since examined and committed to jail for trial. He has stolen twenty four reams of paper, worth about \$100.

This miserable young man was once an industrious mechanic. Some time ago he joined the Fanny Wright Society in this town, and was one of the principal lecturers at their meetings, which have recently been broken up. Comment is unnecessary.—Prov. Daily Ad.

This is what might be expected. Johnson, who was executed last year at New-York, for the murder of his mistress, was printer of an infidel paper. Crowninshield and his gang patronized such papers. The treasury of Vermont never was robbed, till an infidel publication had been issued for some months in its vicinity. Those who are favorably situated would do the country a favor, by collecting facts, illustrating the connexion between infidelity and crime.—Ph. paper.

*India.*—The population of India is immense. The amount of it cannot be known with any thing like accuracy; but the following is most probable as near an estimate as can be made: The Bengal Presidency, 58 millions; the Madras Presidency, 16 millions; the Bombay Presidency, 11 millions;—total British, 85 millions. Subsidiary and dependent (say) 40 millions; outposts in the bay, &c. (say) 1 million;—total under British control, 126 millions. Independent States, but awed by the British arms, (say) 10 millions. Approximate total, not European, 136 millions—total Europeans, about 50,000.

*Sandwich Island Mission.*—The ship Wilmington and Liverpool Packet, owned by Hon. J. A. Parker, which recently sailed on a whaling voyage to the Pacific ocean, carried out from thirty to fifty tons of Lumber, Provisions, Merchandise, &c. for the American Missionaries at the Sandwich Islands.

## ECCLESIASTICAL RECORD.

The Rev. Mr. Paul has resigned his pastoral care of the African Baptist church in Albany, with an intimation of removing to the settlement of colored people in Canada.

*Installation.*—On Thursday evening last, the Rev. John N. Campbell, was installed as pastor over the 1st Presbyterian church of this city. Dr. Sprague preached the sermon from John xxi. 16. The Rev. Mr. Cheever, of Stillwater, gave the charge to the pastor, and the Rev. Dr. Nott, addressed the people: Albany Chr. Reg.

*Installation.*—The Rev. Ira Ingraham, late of Bradford, Mass., was installed over the Congregational church in Brandon, on Wednesday, last week. Sermon, by Rev. Dr. Bates, President of Middlebury College.

*Resignation.*—The Rev. F. L. Hawks has resigned the rectorship of St. James' church, Philadelphia, and has accepted a Professorship in Washington College, Hartford, Conn.—Phila. Rec.

Sept. 15.—Installed at Bolton the Rev. James Ely, formerly a Missionary in the service of the American Board at the Sandwich Islands. Sermon by Rev. Joseph Harvey of West Chester from Acts 8: 5; 'Then Philip went down to the city of Samaria, and preached Christ unto them.'

*Installation.*—The Rev. Joel Mann was installed on Wednesday, the 1st inst. at West Greenwich. Sermon by the Rev. Dr. Sprague of Albany, N. Y.

*Installation.*—On Wednesday of last week, the Rev. Mr. Taylor was installed pastor of the Presbyterian Church in Cansan Columbia Co. Sermon by Rev. Henry R. Weed late of this city, from Gal. vi. 14. Charge to the pastor by Rev. Mr. Churchill of New-Lebanon—charge to the people by Rev. T. Woodbridge of Green River.—Alb. Chr. Reg.

A correspondent of the Southern Religious Telegraph, writes from North-Carolina, that he has superintended a Sabbath School nine years. For several years he had many discouragements, but relying on the promises of God, he persevered. In one year from the first Sabbath in April, 1828, "seventy-four persons, who were connected with the School professed to have hope of salvation in the Lord Jesus." One thing he notices as remarkable—"but one person of the seventy-four, has backslidden; and he is a youth whose father is a DRUNKARD, AND HAS A DISTILLERY."—The school now consists of 140 scholars—41 in a Bible Class. This happy man is an elder in the Presbyterian Church. May we have many such faithful and persevering elders.—West. Luminary.

## TEMPERANCE.

## TEMPERANCE.

True benevolence is not confined to persons or place. One of the agents of the American Temperance Society being in the eastern part of the state of Maine, was invited to visit New Brunswick, one of the British Provinces, for the purpose of extending to them the benefits of his experience in the cause of Temperance.

A Society was organized at St. John's. Rev. B. G. Gray, D. D. Rector of the Parish, President,—Alexander M'Leod, Secretary. The City Gazette says:

Yesterday afternoon, agreeably to previous notice the Rev. Dr. EDWARDS, General Agent of the American Temperance Society, delivered an animated and deeply interesting Lecture, on the subject of Temperance, to a crowded and very attentive audience, males and females, in the National School Room. The positions advanced, the facts stated, the reasonings adduced, and the powerful and affectionate appeal made to the understandings, the hearts, and the best feelings of the hearers, were altogether irresistible, and we are persuaded that every person present capable of reflection, must in his judgment have coincided with the speaker.

After the Lecture was ended, the Rev. Dr. GRAY, submitted the Constitution of a Temperance Society which had recently been formed in this city, when a number of persons, a few of them females, affixed their signatures and became members. The whole number which at that time had signed was 57. Believing, as we most sincerely do, that temperate drinking of ardent spirits, is the school in which intemperance is taught, the very cradle in which the viper is nursed, and that intemperance can never be subdued, but will be continually extending its conquests, while temperate drinking is countenanced by the example and approbation of intelligent and influential men, we sincerely congratulate the friends of temperance, and the public upon the formation of a Society, based upon the principle of *entire abstinence*, and upon the favourable impression now apparent upon the public mind. Having deeply at heart and being anxious to promote the welfare of our beloved country, we can conceive no one measure calculated so effectually to promote its solid prosperity, and to transmit unimpaired to future generations the inestimable civil and religious privileges we enjoy—as a general and total abandonment of the use of all intoxicating liquors.

The readiness with which the Rev. Rector of this Parish, and his Curate, the Pastor of St. Andrew's Church, and the Wesleyan Missionaries, have entered into this subject, and the zeal they have displayed for the formation of the Society, are worthy of the highest praise. Their conduct upon this occasion, will furnish to the people of their respective charges, an additional proof of correct views upon a most momentous subject, and of ministerial fidelity; and will for themselves bear a comfortable review, when that solemn hour shall arrive in which they will be required to give an account to Him who shall judge the quick and the dead.

## TEMPERANCE MEETING.

On Thursday evening last, at the close of the sitting of the Superior Court in Haddam, the Temperance Society and other inhabitants of the place, were addressed by J. Barnes, Esq., and by the Hon. R. M. Sherman in behalf of that great cause which is rescuing us from one of the most loathsome and destructive vices, and diffusing unlooked for blessedness throughout this land and other lands. It was delightful to see these gentlemen whose minds had been for days wholly engrossed, and as we should have supposed, exhausted in the business of the Court, rising with their wonted vigor to the support of religion and morals, and giving a testimony to the correctness and excellence of the Temperance cause, which no man, who is not determined to close his ears and harden his heart and drink on, let what will come, could for a moment withstand. We wish it was in our power to give an abstract of both addresses, but it is not. The testimony of Mr. Sherman to one fact was peculiarly valuable and impressive. He said he was fully persuaded and as a patriot and a Christian he rejoiced at it, though he and others of his profession had suffered from it, that the temperance reformation had greatly reduced the business of lawyers. Suits, especially such as arose from sudden gusts of passion, or from malicious feeling, were much less frequent than formerly. 'Nor,' said he, "is this all. The Temperance cause has tapped the lawyers' cask at both ends. For I have remarked that a much greater number of suits have been withdrawn of late than usual. Formerly litigants came to the courts, drank freely of rum, brandy and whiskey, and kept hot and would fight it out, cost what it would. Now it is not so. There is but little drinking at any of our courts. The result is, that men keep cool; when they come together they look one another calmly in the face, speak peaceably, begin to think about economy and the folly of contending, and soon settle their difficulties." His address to the young men of Haddam was peculiarly solemn and impressive, and his appeal to Christians on the worth of the soul, and on the obligations they are under to unite in this great work, and improve the opportunity it affords them to save multitudes from death, was calculated to touch every tender feeling of the pious heart.

The meeting unanimously voted thanks to both the gentlemen for their excellent addresses, and also a request to Henry M. Waite, Esq. of Lyme, that he would address them at their next monthly meeting.—*Middlesex Gazette*.

## REVIVALS.

## REVIVALS IN MASSACHUSETTS.

A correspondent of the Christian Watchman states that the revival in the First Baptist Society in Lowell still continues.

The Lord Jesus Christ in his abounding grace, is yet pouring out his Spirit in a wonderful degree. On the 1st Sabbath in September were added to the church, of whom five were heads of families, making up the

number added since the first of June last, to fifty-five.

#### BEVERLY, MASS.

*Extract of a letter from Rev. Jonathan Aldrich, to the publisher of the Watchman, dated Beverly, September 7, 1830.*

As your readers have had the intimation of the commencement of a work of grace in this town, it will probably be gratifying to them to learn its progress and present state. It has been peculiarly interesting from the first to the present time.—The heavenly shower commenced falling gently, and has not at any period been very powerful. There has been very little of what may be called a high state of excitement. Sinners have been made to feel their lost and perishing state, and with penitence and humility, have implored mercy of Him who has said, "In me is thy help." At each inquiry meeting from the first there have been new inquirers; and others still, we believe, are serious who have never yet attended. During one week eleven or twelve were brought to rejoice in hope; and for about three weeks in succession, every day the case of one or more hopeful conversions came to our knowledge. The subjects of the work, with a very few exceptions, have been among the youth, and young married persons. At present it appears to prevail more generally among the young men of our congregation; and our fond hope is, that very many more among them, as well as among others, may yet be converted to God.

Since I came to this place, I have had the happiness of baptizing 37. And about as many more, it is believed, have passed from death unto life, who have not publicly avowed their attachment to Christ and his cause.—Last Lord's-day was a season long to be remembered. Seventeen willing and joyful converts were baptized in obedience to the example and command of their divine Lord, in the presence of a vast concourse of people who assembled from this and the neighboring towns to witness the administration of the ordinance. The interest of the occasion was much heightened by the presence of Rev. Mr. Babcock, of Salem, who offered prayer to Almighty God, and delivered an appropriate and impressive address to the assembled multitude. Previous to the administration of the Lord's supper, these candidates were with joy and gratitude welcomed into the full fellowship of the church, by presenting to each the right hand, the "token of fraternal love." Much tenderness and solemnity were manifested by a crowded audience, who came together to witness the scene. Our prayer is that God will bless the services of the day to the everlasting welfare of many that are exposed to perishing.

#### SOUTH BERWICK, ME.

*Extract of a letter from Rev. Joseph Ballard, dated South Berwick, Me. Sept. 6, 1830.*

The Lord is still carrying on his work among us. Last Lord's-day was truly an interesting season. I had the pleasure of bapti-

zing eleven willing converts, who the same day, in connexion with ten others, that had been baptized two weeks before, received the fellowship of the church, making in all added to the church since June, 52. There are others in our congregation who have not yet come forward, that have recently entertained hopes in the pardoning mercy of God, and many more who are deeply anxious to know what they shall do to be saved. Twenty-two, I understand, have been added to the Congregational church in this town within the same time, and a few to the Methodist, the precise number I am not able to state.

Pray for us, brethren, that the Lord would continue to convert souls, and to build up his cause in this place.

#### OBITUARY.

**DIED**—in New-Milford, August 16th, Harriet L. Hall, daughter of Samuel and Betsy Hall of Derby, in the twenty third year of her age. This amiable and interesting young lady was much beloved in life, and deeply lamented in death. She was, in infancy given to an aged and widowed Grandmother, towards whom she ever manifested the most delicate respect, and the highest filial affections. Though placed in humble circumstances in life, the brilliancy of her mind, the delicacy of her manners and the modesty and sweetness of her whole deportment, made her an ornament to any circle. But her highest praise, and that alone which she would have spoken was, that she had given her heart to God, and loved her Redeemer more than any earthly object. She was a humble Christian, and her conduct was a pattern of Christian propriety. During her long and distressing sickness, she was an example of patience and resignation. Clouds occasionally overshadowed her mind, and shut out the beams of the Sun of Righteousness; but her faith continued unshaken, and at last her sun set as calmly and as sweetly as the closing in of a summer evening. In her last hours, nature seemed to put on a new and more beautiful aspect; Christ appeared all in all, and to serve him, the only thing worth living for. Her last intelligent words and desires, were expressions of anxiety and prayer for her unconverted friends. Her soul left its earthly tabernacle as softly as the sleeping breath of infancy; and, we have reason to believe, was borne by angels to Abraham's bosom. "Let me live the life of the righteous and let my last end be like his."—*Com.*

At Hamden, on the 16th inst. Mr. Timothy Andrus, aged 66.

At Wallingford, on the 13th inst. by suicide, Mr. Asaph Merriman, aged about 56.

At Norwalk, 3d inst. Mrs. Lucretia Betts, wife of Wm. M. Betts, Esq. aged 67.

At Danbury, 1st inst. Mr. Isaac Wildman, aged 77; 6th, Mrs. Betsey Boughton, wife of Mr. Richard S. B. aged 30.

At Granby, Mrs. Hannah Eastman, aged 76. Her death was occasioned by taking oil of vitriol by mistake instead of castor oil.

At Simsbury, Mrs. Mary Pettibone, aged 90; Mr. Noah Haskins, aged 39.

At Norwich, 26th ult. Mr. Oliver Williams, 34; 27th ult. Mrs. Charlotte Robbins, wife of Mr. Zebulon R. 25.

At Woodstock, 7th July, Mr. Andrew Brown, aged 78.

At Norwich, Capt. John Fanning, aged 72; Dr. Rufus Spaulding, aged 70.

## POETRY.

From the Christian Watchman.

*On the departure of Mrs. E. S. J. as a Missionary to Burmah.*

The farewell prayer is said,  
And prest the parting hand,  
The noble ship with sails outspread  
Forsakes the lessening strand.  
See, on the trackless wave,  
Their venturous path, who bear  
Glad tidings to the heathen slave  
Of darkness and despair.  
Sigh not, thou blessed bride!—  
Thou meek and trusting one,—  
Go in the strength of Him who died,—  
Thy God's Almighty Son.  
Hopes of thy land of birth  
Which wreath like vine-leaves there,—  
Joys that around a parent's hearth  
Have cluster'd bright and fair,—  
Loose from thy clasping thought,  
And yield with zeal divine,  
Like the full sheaves which Israel brought  
Up to the temple shrine:—  
Thy bosom's fold unlock,—  
And with resistless sway  
The cherish'd firstlings of the flock  
On Zion's altar lay.  
Yet should the hyssop bough  
Blend with these offerings dear,  
The Sire of Mercy will allow  
The brief and bitter tear.  
Go forth in faith and love,—  
The shield by Jesus given,  
And what the world deems loss shall prove  
Unmeasur'd gain in heaven.

Hartford, July, 1830.

L. H. S.

## LINES BY LORD BYRON.

*Written in his youth under the impression that he should soon die.*

Forget this world, my restless spirit,  
Turn, turn thy thoughts to Heaven:  
There must thou soon direct thy flight,  
If errors are forgiven.  
To bigots and to sects unknown,  
Bow down beneath the Almighty's Throne;  
To him address thy trembling prayer;  
He, who is merciful and just,  
Will not reject a child of dust,  
Although his meanest care.  
Father of Light! to thee I call,  
My soul is dark within:  
Thou who canst mark the sparrow's fall,  
Avert the death of sin.  
Thou who canst guide the wandering star,  
Who calm'st the elemental war,  
Whose mantle is yon boundless sky,  
My thoughts, my words, my crimes forgive;  
And since I soon must cease to live,  
Instruct me how to die.

From a handbill printed in London.

## SPIRITUAL BAROMETER.

*Or scale of the progress of Sin and Holiness.*

The reader must peruse this from the middle upward or downward, until he perceives the degree at which he now stands, and let him be careful of the first advances of sin, for it is as the letting forth of waters, we see the beginning but not the end, it is aid in darkness;—on the contrary, the path of the just is as the shining light, which shineth brighter and brighter until the perfect day.

## —GLORY.

- 70—Dismission from this life.
- Desiring to depart and be with Christ.
- Patience in tribulation.
- 60—Glorying in the Cross.
- Assurance of hope.
- Active Benevolence to man.
- 50—Aspiring after God.
- Overcoming the world by the cross of Christ.
- Love of God shed abroad in the heart.
- 40—Frequent approach to the Lord's table.
- Meetings for religious improvement.
- Delight in the people of God.
- 30—Looking to Jesus as the foundation of hope.
- Love of God's house and word.
- Vain company wholly left.
- 20—Daily perusal of the Bible with prayer.
- Light from Heaven.
- Retirement for Prayer and Meditation.
- 10—Alarm.
- Concern for the soul.

## 0—INDIFFERENCE.

- Family worship only on Sunday evenings.
- 10—Private prayer frequently omitted.
- Family religion wholly declined.
- Levity in conversation.
- 20—Fashions, however expensive, adopted.
- Luxurious entertainments.
- Free associations with worldly minded company.
- 30—Love of novels.
- Theatre, Cards; &c.
- Continual parties of pleasure.
- 40—House of God forsaken.
- Much wine, spirits and other strong drink.
- Scepticism.
- 50—Private prayer wholly neglected.
- Deistical company preferred.
- Parties of pleasure on the Lord's day.
- 60—Masquerades, drunkenness, adultery.
- Profaneness, lewd songs.
- Infidelity, scoffing at religion.
- 70—Disease. Death.

## —PERDITION.

Letters received at the Office of the Religious Intelligencer during the week ending Sept. 16, 1830.

Wm. R. Putnam, Justus E. Allen, Oliver Woodworth, William Ward, Rev. D. D. Field, Hiram R. Howe, Benjamin Webb, Sereno Wright, H. & E. Phinney, Lemna Sherman, Calvin Cowley, William Carlisle, A. McCallor, Rev. Wm. Mitchell, Jas. Smedley, Caesar Keeler, S. Hooker.

TERMS.—\$2, in advance; \$2 50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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